Jacobiniſm Diſplayed;

IN

AN ADDRESS

TO THE

PEOPLE OF ENGLAND:

BIRMINGHAM:

PRINTED BY E. PIERCY, 1798.

PRICE THREE-PENCE.

JACOBINISM DISPLAYED.

My Countrymen, and Fellow-Citizens,

I HAVE no doubt, were you convinced that the calamities you now labour under, in conſequence of the war, and the alarming proſpect there is of the malady increaſing, originated from a conſpiracy not only to deſtroy the Chriſtian Religion (which you profeſs) but to extirpate all Religion from the face of the earth, that you would exert your utmoſt endeavours to counteract ſuch an impious project. If your zeal for true Religion did not prompt you to this, yet the preſervation of your lives, your liberties, and your country, muſt compel you to it!

This dark conſpiracy has now been diſcovered, and can be proved by ſuch incontrovertible facts, that even the diabolical conſpirators themſelves do not deny it; the origin, progreſs, and ſucceſs of it, have been detected and publiſhed in the Memoirs of the Abbé Barruel, the abſtract of which I will endeavour to give you as briefly as poſſible, and you may refer to the originals ſhould you entertain any doubts of my fidelity in the taſk.

About ſixty years ago, the infidel, Voltaire, with D'Alembert and Diderot (two other Frenchmen) in conjunction with Frederick the ſecond, king of Pruſſia, formed an alliance to ſubvert Chriſtianity. They did not venture to begin their attack by an

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open aſſault, but by ſapping the foundation. Ridicule was the firſt engine they employed, which ſucceeded well amongſt the libertine part of mankind: with ſophiſtry they enſnared the vain and ſelf-opiniated philoſophers: and with the expectation of enriching themſelves with the plunder of the churches, they enliſted the maſs of the people. This plot was carried on principally by correſpondence; and it is owing to their letters being miſcellaneouſly publiſhed in Voltaire's works, that the proofs are brought to light.

It is neceſſary for every conſpiracy to uſe artifice, to conceal the main object in view. In conformity to this, they adopted fictitious names for themſelves and for the object. Chriſtianity they denominated "the wretch;" and the watch-word or private ſignature, to their letters was, "cruſh "the wretch." (P. 29.) Frederick was called Duluc; D'Alembert, Protagoras, and ſometimes Bertrand; Voltaire, Raton; Diderot was called Plato, or Tomplat; and the general term for the conſpirators, was Cacouac. (P. 37.) They alſo gave peculiar imports to whole phraſes of their enigmatical language; for example; "the vine of truth "is well cultivated;" was to ſay, we make amazing progreſs againſt Religion.—(P. 37, vol. 1ſt.)

The arch-fiend, Voltaire, is perpetually adviſing his aſſociates to uſe ſecrecy; and inſtructs them to act as "conſpirators," not as "zealots." (P. 45.) "The myſteries of Mytra (he obſerves) are not "to be divulged; the monſter, Religion, 'muſt "fall,' pierced by a hundred inviſible hands: yes, "let it fall beneath a thouſand repeated blows." (P. 39) And again he ſays, "I am weary of "hearing people repeat, that twelve men have "been ſufficient to eſtabliſh Chriſtianity: and I

"will

" will prove that one may ſuffice to overthrow " it;" and a little after that, exclaims, " Could " not five or ſix men of parts, who rightly under- " ſtood each other, ſucceed after the example of " twelve ſcoundrels," (meaning the Apoſtles) " who have already ſucceeded ?" (P. 28).

Frederick, in one of his letters to D'Alembert, has the following paſſage : " Oh, my philoſophers, " we ſhould march cloſed as the Macedonian pha- " lanx : it was vanquiſhed only when opened. " Let the real philoſophers unite in a brother- " hood, like the Free-maſons ; let them aſſemble " and ſupport each other ; let them be faithful to " the aſſociation. Such an academy will be far " ſuperior to that of Athens, and to all thoſe of " Paris." And at another time he writes to Voltaire, that " to undermine the edifice in ſilence, is " to oblige it to fall of itſelf." (P. 53,)

D'Alembert, ever active and ſtrenuous in the cauſe, formed the plan of compoſing the Encyclopædia, or univerſal dictionary. This great work propoſed to comprehend all the arts and ſciences ; even the very minutiæ of the different trades, from the manufacturer to the labourer. It was of itſelf to be an immenſe library, and to ſupply the place of one ; but, in fact, it proved an emporium, or collection of all the ſophiſms, errors, or calumnies, which ever had been invented againſt Religion, from the firſt ſchools of impiety, until the day of their enterprize ; and theſe were to be " ſo artfully concealed, that the reader " ſhould inſenſibly imbibe the poiſon without the " leaſt ſuſpicion." (P. 55.) And Voltaire, in one of his letters, ſays, " I can be concerned for a " good dramatic performance ; but could be far " more pleaſed with a good philoſophical work,

" than

" that ſhould for ever ' cruſh the wretch.' I place " my hopes in the Encyclopædia." (P. 61.)

When this maſs of impiety was completed, all the trumpets ſounded, and the journals of the conſpirators teemed with the praiſe of this literary atchievement. The learned themſelves were duped; every one would have an Encyclopædia. Numerous were the editions of all ſorts and ſizes, and univerſally diſperſed. (P. 67.)

The next step they took was to annihilate the order of the Jeſuits. To this the avarice of Frederick inclined him to accede, foreſeeing that it would lead to the demolition of all other religious orders; and that a great part of their rich poſſeſſions would fall into his hands. In this they ſucceeded. The whole of this is clearly proved in chap. 5, and 6. They then proceeded to acquire the academic honours at Paris. At that time thoſe honours were poſſeſſed by men of erudition and genius; but by artifice the conſpirators duped them; and after D'Alembert had gained his ſeat, with the united exertions of Voltaire, he got his colleague-infidel Diderot, elected a member; and by means of Choiſeul, who was then prime-miniſter, got their nomination approved by the king. By degrees they gained ſo many proſelytes amongſt the members, that the academy became a Pandemonium, or council of devils. Their pens were then ſet to work to diſſeminate their principles; and Choiſeul, and Maleſherbes*, were the great promoters of theſe grand means of robbing the people of their Religion, and of inſinuating the errors of philoſophiſm. The former, with all the aſſurance of miniſterial deſpotiſm, ſilenced the

* Maleſherbes had the management of the Preſs.—See Page 141.

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Sorbonne * with all the weight of his indignation, when, by their public cenſures, they ſought to guard the people againſt thoſe infidel publications. It was this ſtrange exertion of authority, that made Voltaire exclaim, "Long live the miniſtry of "France; above all, long live the duke of Choi-"ſeul." (P. 141.) And further, in order to diſſeminate their pernicious principles, they abridged their eſſays, and compreſſed them into ſo ſmall a compaſs as to coſt only five-pence; "thus to be "fitted for the pocket and the reading of every "cook-maid." (P. 140.)

Not content with this, Voltaire applied to the king of Pruſſia, to permit the bookſellers at Berlin to reprint the anti-chriſtian pamphlets; to which he replied, "You may make uſe of our "printers as you pleaſe: they enjoy perfect li-"berty; and as they are connected with thoſe of "Holland, France, and Germany, I have no doubt "but they have means of conveying books whi-"therſoever they may think proper." (P. 142.) Even at Peterſburgh, Voltaire had found hawkers of theſe impious productions. Under the protection, and by the influence of Count Schouvallow, Ruſſia was to petition Diderot, for leave "to be *honoured* with the impreſſion of the En-"cyclopædia;" and Voltaire is commiſſioned to announce that triumph to Diderot. The moſt impious and ſeditious work Helvetius had written, was then reprinting at the Hague; and the Prince Gallitzin dared to dedicate it to the Empreſs of all the Ruſſias. Here Voltaire's zeal was outrun by his ſucceſs. He could not help remarking, with what amazement the world would ſee ſuch a work

* Sorbonne, a College of Divines, that anſwered all atheiſtical books.

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inſcribed to the moſt deſpotic ſovereign upon earth. But whilſt he ſmiled at the imprudence and folly of the Prince adept, he exultingly beheld the flock of ſages ſilently increaſing, ſince Princes themſelves were no leſs eager than himſelf in the circulation of theſe anti-chriſtian writings. This account is three different times related, in his letters to D'Alembert; ſo confident was he of annihilating all idea of Chriſtianity in the minds of the people by theſe means. (p. 143.)

The following are ſome few of the horrible doctrines advanced in theſe atheiſtical pamphlets: "That the fear of God is the beginning of folly:" —with many other expreſſions to this purport, too ſhocking and impious to be repeated! That "All "ideas of juſtice and injuſtice, of virtue and vice, "of glory and infamy, are purely arbitrary, and "dependent upon cuſtom. That conſcience and "remorſe are nothing but the foreſight of thoſe "phyſical penalties to which crimes expoſe us. "That the man who is above the law, can commit, without remorſe, any diſhoneſt act that "may ſerve his purpoſe. That it little imports "whether men are vicious or not, if they be but "enlightened. That the commandment of loving "and honouring our parents, is more the work of "education than of nature: and that the law which "condemns married perſons to live together, "becomes barbarous and cruel on the day that "they ceaſe to love each other." (P. 127.)

If my readers can wiſh to ſee more of theſe ruinous and wicked doctrines, I muſt refer them to the original publications.—Suffice it to obſerve, that after ſuch aſſertions, deſcribing Religion to be ſuperſtition, and Morality, Folly, it was no difficult matter to perſuade the multitude, that an unlimited

the pernicious principles into the minds of their pupils; and a ſecret committee was inſtituted * for the management of all their impious publications. (P. 323.) For twenty-three years preceding the revolution, this clandeſtine buſineſs was carried on, to ſeduce the people from their allegiance to their God and their King. About the year, 1757, Voltaire prophecied to D'Alembert, that "in twenty "years more God will be in a pretty plight, "that is to ſay, twenty years more, and not an al-"tar of the God of the Chriſtians ſhall remain." (P. 337.) Indeed, every thing now ſeemed to forbode the reign of univerſal atheiſm throughout Europe. The diſtrict, in particular, which had fallen to Voltaire, was making ſuch an awful progreſs, that eight years afterwards he writes, that "not a "ſingle Chriſtian was to be found from Geneva "to Berne;" every where elſe (to uſe his own expreſſions) "the world was acquiring wit apace, "and even ſo faſt, that a general revolution in "ideas threatened all around." And Frederick writes, that Philoſophy was beginning to penetrate even into ſuperſtitious Bohemia, and into Auſtria, the former abode of ſuperſtition. Similar accounts of its progreſs were received from Ruſſia, Spain, and Italy; and "they made but little doubt but "*England would ſoon become an eaſy prey*; for they "were informed from their atheiſtical adepts, that "England was over-run by Socinians, who ſcoff-"ed at, and hated Chriſt." (P. 337.) Query, Which of our Socinian writers could ſend them that intelligence? But the time drew near when their great leader began to wax faint: the fatal hour of his diſſolution approached: he confeſſed his errors

* Secret Committee, held at the Hotel D'Holbach, Reviewers of all periodical publications: not improbably connected with ſome of our Reviewers who favour Jacobiniſm.

—he repented—but, alas! (it muſt be feared) his ſins were of too great a magnitude to be wiped away by a death-bed repentance; the horrors he ſuffered were too great to be related: that "wretch," whom he had been labouring to "cruſh," through his whole life, could afford him no comfort, and he departed in the moſt extreme agony!!

* "Being at Paris in 1781, I was often in com-"pany with one of thoſe perſons, whoſe teſtimony "you invoke on public reports, I mean, Mr. Tron-"chin. He was an old acquaintance of Voltaire's "at Geneva, whence he came to Paris in quality of "firſt phyſician to the father of the late Duke of Or-"leans. He was called in during Voltaire's laſt ſick-"neſs, and I have heard him repeat all thoſe circum-"ſtances on which Paris and the whole world were "at that time full of converſation reſpecting the "horrid ſtate of this impious man's ſoul at the ap-"proach of death. Mr. Tronchin (even as phy-"ſician) did every thing in his power to calm him, "for the agitation he was in was ſo violent that "no remedies could take effect. But he could "not ſucceed; and, unable to endure the horror "he felt at the peculiar nature of his frantic rage "he abandoned him.

"So violent a ſtate in an exhauſted frame could "not be of long duration. Stupor, the forerunner "of diſſolution muſt naturally ſucceed as it ge-"nerally does after any violent agitation generated "by pain, and it is this latter ſtate which in Vol-"taire has been decorated by the appellation of "calm. Mr. Tronchin wiſhed to diſcredit this er-"ror: and with that laudable view, as an eye wit-

* This letter of Mr. De Luc is to be ſeen at the end of the 3d vol. of the Engliſh tranſlation of the Abbé Barruel's work.

"neſs

mited toleration of principles and opinions however baſe and miſchievous) was right, and that to reſtrain the will of man was to *enſlave* him. In promoting this idea, the conſpirators were indefatigable. They diſmiſſed their emiſſaries to the different courts; and actually inſinuated themſelves into the confidence of all the Potentates. Amongſt the liſt are to be found the names of Joſeph the Second, Emperor of Germany, ſeduced by Frederick, King of Pruſſia; the Empreſs of Ruſſia, by Voltaire; the King of Denmark, the Queen of Sweden, and her ſon, and the King of Poland. (P. 198.) Amongſt all the various conſpirators, his Britannic Majeſty is not once mentioned, although he was beſet by them: but they found him beloved by his ſubjects, and deſervedly ſo: they found him good, juſt, compaſſionate, beneficent, jealous of maintaining the liberty of the laws, and the happineſs of his empire: he was too wiſe to coaleſce with vile conſpirators, who knew no merit but impiety. (P. 211.)

By way of appendage to the royal conſpirators, we muſt add the liſt of inferior Potentates; in which will appear the Duke of Brunſwick, Louis-Eugene Duke, and Louis Prince, of Wirtemberg; Charles-Theodore, Elector Palatine; the Princeſs of Anhalt-Zerbtz; and her royal highneſs, Wilhelmina, Margravine of Bareith. In ſhort, Voltaire, in one of his letters, ſays, "There is not "a German Prince that is not a philoſopher." (P. 231.) It ſeems a paradox that theſe Kings and Potentates ſhould eſpouſe a cauſe that muſt ſubvert all government; but it can be accounted for, from many of them having received their education under theſe very conſpirators, and that they were influenced by their miniſters and nobility. A-

mongſt theſe are the names of Amelot, Duke de Praſlin, Marquis D'Arginſon, Duke de Choiſeul, and Maleſherbes. (P. 235.)

The plot now went on ſo rapidly and proſperouſly, that Voltaire could not help exclaiming, "Victory declares for us on all ſides. I do aſ-"ſure you that in a little time, nothing but the "rabble will follow the ſtandard of our enemies." (P. 269.)

It would be ſuperfluous to recite the different men of letters who engaged in the conſpiracy:—but one in particular ought to be adduced, viz. Condorcet; whoſe character is thus delineated by the Abbé:—"Above all the adepts, far more than "Voltaire himſelf, did a fiend, called Condorcet, "hate the Son of God. At the very name of the "Deity, did the monſter rage; and it appeared "as if he wiſhed to revenge on heaven the heart "it had given him. Cruel and ungrateful, the cool "aſſaſſin of friendſhip, and of his benefactors, he "would willingly have directed the dagger againſt "his God, as he did againſt his friend, La Roche-"foucault. Atheiſm was but folly in La Metrie; "madneſs in Diderot; but in Condorcet, it was "the phrenzy of hatred, and the offspring of "pride. It was impoſſible to convince Condor-"cet, that any thing but a fool could believe "in a God." (P. 290)

When the plot grew nearer to maturity, the conſpirators thought it neceſſary to ſeduce even the loweſt claſſes of the people; and for this purpoſe they eſtabliſhed free-ſchools, diſperſed their anti-chriſtian pamphlets, by means of pedlars, through the villages; and ſelling them at a low rate, the ſchool-maſters joining in the league, they inſtilled the

Though the reſtraints of Religion had been got the better of, and morality had loſt its influence, ſtill an attachment to the laws to which they had been ſubject, was not entirely ſubdued. But it was neceſſary to obtain that victory before a complete revolution could be brought about. To accompliſh this grand object became now the principal aim of the conſpirators: by preaching up liberty and equality, they excited all nations to deſtroy the throne of their kings, as they had formerly done to overturn the altars of their Gods. The following avowal of Condorcet, will ſhew the means which they uſed to effect it:

" There was a claſs of men which ſoon formed " itſelf in Europe, with a view, not ſo much to " diſcover and make deep reſearch after truth, as " to diffuſe it; whoſe chief object was to at- " tack prejudices in the very aſylums where the " clergy, the ſchools, the governments, and the " ancient corporations had received and pro- " tected them; and made their glory to conſiſt " rather in deſtroying popular error, than in ex- " tending the limits of ſcience: this, though an " indirect method of forwarding its progreſs, was " not on that account either leſs dangerous or " leſs uſeful. In England, Collins and Boling- " broke; in France, Bayle, Fontenelle, Voltaire, " Monteſquieu, and *the Schools formed by theſe* " *men*, combated in favour of truth. They al- " ternately employed all the arms with which " learning and philoſophy, with which wit, and " the talent of writing, could furniſh reaſon. " Aſſuming every tone, taking every ſhape, " from the ludicrous to the pathetic; from the " moſt learned and extenſive compilation, to

" the

" the novel, or petty pamphlet of the day;
" covering truth with a veil, which, ſpar-
" ing the eye that was too weak, incited the
" reader by the pleaſure of ſurmiſing it; inſi-
" diouſly careſſing prejudice, in order to ſtrike
" it with more certainty and effect: ſeldom
" menacing more than one at a time, and that
" only in part; ſometimes flattering the enemies
" of reaſon, by ſeeming to aſk but for a *half* to-
" leration in religion, or a half liberty in polity;
" reſpecting deſpotiſm, when they impugned re-
" ligious abſurdities, and Religion when they at-
" tacked tyranny; combating theſe two peſts in
" their very principles, though apparenrly in-
" veighing againſt ridiculous and diſguſting
" abuſes; ſtriking at the root of thoſe peſtifer-
" ous trees, whilſt they appeared only to wiſh
" to lop the ſtraggling branches; at one time
" marking out ſuperſtition, which covers deſpo-
" tiſm with its impenetrable ſhield, to the friends
" of liberty, as the firſt victim which they are to
" immolate, the firſt link to be cleft aſunder;
" at another time denouncing it to deſpots as
" the real enemy of their power, and frightening
" them with its hypocritical plots and ſanguinary
" rage; but indefatigable when they claimed the
" independence of reaſon, and the liberty of the
" preſs, as the right and ſafeguard of mankind;
" inveighing with enthuſiaſtic energy againſt the
" crimes of fanaticiſm and tyranny; reprobating
" every thing that bore the character of oppreſ-
" ſion, harſhneſs, or barbarity, whether in Re-
" ligion, adminiſtration, morals, or laws: com-
" manding Kings, warriors, prieſts, and magiſ-
" trates, in the name of nature, to ſpare the
" blood of man; reproaching them in the moſt
" energetic ſtrain, with that which their policy

" or

" neſs, he immediately publiſhed in all company's " the real facts, and preciſely as you have ſtated " them. This he did to furniſh a dreadful leſſon " to thoſe who calculate on being able in a death- " bed to inveſtigate the diſpoſition moſt proper " to appear in before the judgment-ſeat of the " Almighty. At that period, not only the ſtate of " the body, but the condition of the ſoul may fruſ- " trate their hopes of making ſo awful an inveſti- " gation; for *juſtice* and ſanctity as well as goodneſs " are attributes of God; and he ſometimes as a " wholeſome admonition to mankind permits the pu- " niſhments denounced againſt the impious man to " begin even in this life by the tortures of remorſe.

" But this inaccuracy reſpecting the death of " Voltaire is not the only one with which the afore- " named author might be upbraided. He has ſup- " preſſed many well known circumſtances relating " to his firſt diſpoſition to return to the church, " and his conſequent declarations, which you have " given on well-authenticated records, all anterior " to that anguiſh of mind which his co-operators " have wiſhed to ſuppreſs, and of which they them- " ſelves were too probably the cauſe. They ſur- " rounded him, and thus cut him off from that " which alone could reſtore tranquility to his ſoul, " by employing the few moments he ſtill had to " live, in making what reparation he could for the " evil he had done. But this artifice could not de- " ceive thoſe who were better acquainted with Vol- " taire's character; for, not to notice the acts of hy- " pocriſy which earthly conſiderations frequently " made him commit, thoſe of which the ſudden " fear of a future ſtate have made him guilty are " alſo known. I will give you an example of one, " which was related to meat Gottinguen, in Dec. " 1776, by Mr. Dieze, ſecond Librarian of that

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" Univerſity; and you may, Sir, make what uſe " of it you pleaſe.

" During Voltaire's reſidence in Saxony, were " Mr. Dieze ſerved him as ſecretary, he fell dan- " gerouſly ill. as ſoon as he was apprized of his ſi- " tuation he ſent for a prieſt, confeſſed to him and " begged to receive the ſacrament, which he ac- " tually did receive, ſhowing all the exterior ſigns " of repentance, which laſted as long as his danger, " but as ſoon as that was over, he affected to laugh " at what he called his *littleneſs*, and turning to Mr. " Dieze, My friend (ſaid he) you have ſeen the " *weakneſs of the man.*"

The ſurviving conſpirators ſoon followed him; and their exit was attended with ſimilar horrors. (P. 341.) But tho' they were gone to anſwer for their enormous ſins, they left the poiſon they had diſſeminated, lurking behind them; and it will be ſeen in the ſequel, how fatally it operated!

Voltaire was the father of the ſophiſters of *impiety*; and before his death he became the chief of the ſophiſters of *rebellion*. He had ſaid to his firſt adepts: " Let us cruſh the altar; and let not " a ſingle altar, nor a ſingle worſhipper be left to " the God of the Chriſtians." And his ſchool ſoon reſounded with the cry, " Let us cruſh the " ſceptre; and let not a ſingle throne, nor a " ſingle ſubject be left to the Kings of the earth." And it was from the mutual ſucceſs of theſe two ſchools, that the revolution was to be generated in France; which graſping the hatchet was at the ſame time to deſtroy the altar of the living God; and imbrue its ſteps with the blood of its Pontiffs; to overturn the throne, and ſtrike off the head of the unfortunate Louis the 16th. (p. 387.)

Though

" or indifference prodigally laviſhed on the ſcaf-
" fold, or in the field of battle: in fine, adopt-
" ing reaſon, toleration, and humanity, as the ſig-
" nal and watch-word."

Such (ſays Condorcet, in the avowal of theſe plots) ſuch was the *Modern Philoſophy*, ſo much deteſted by thoſe numerous claſſes, whoſe very exiſtence (according to this infidel) was drawn from prejudices. " The Chiefs of this Philoſophy (he
" adds) had the art of eſcaping vengeance though
" expoſed to hatred; of hiding themſelves from
" perſecution, though ſufficiently conſpicuous to
" loſe nothing of their glory." (P. 135, v. 2). From this the extent, the means, the conſtancy of the conſpiracy, are revealed in the cleareſt light. Let us conſider attentively what theſe ſpecious doctrines *really* had in view.

The conſpiring ſophiſters pretend to aſk but for a *half*-toleration in Religion, or a *half*-liberty in polity. Reſpecting the authority of Kings, when they impugned Religion, and Religion when they attacked royalty; they pretend only to inveigh againſt abuſes; but both religion and the authority of monarchs, are but two peſtiferous trees at whoſe very roots they ſtrike. They are the two giants whom they combat in their principles, that every veſtage of their exiſtence might be annihilated. They aſſume every tone, they take every ſhape, and artfully flatter thoſe whoſe power they wiſh to deſtroy. They ſpare no pains to deceive the monarch, whoſe throne they undermine. They denounce Religion, as the real enemy of their power; and never ceaſe reminding their adepts, that it is Religion which

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covers Kings, with an impenetrable ſhield; that it is the firſt victim to be immolated; the firſt link to be cleft aſunder, in order to ſucceed in ſhaking off the yoke of Kings, and in annihilating monarchy, when once they ſhall have ſucceeded in cruſhing the God of that Religion! The whole of this wicked game is combined among the adepts; Their action, their union, cannot be better delineated; their watch-word is *independence* and *liberty*. They all have their ſecrets; and during the moſt vigorous proſecution of their plots, they induſtriouſly conceal them. They nevertheleſs covertly purſue them with an indefatigable conſtancy. What can be called conſpiracy, if this be not conſpiring againſt all Kings? And how could the philoſophers more clearly demonſtrate that the war which they waged againſt Chriſt and his altar, againſt Kings and their thrones, was a war of *extermination*? (P. 138.)

After this, the conſpirator propheſies, "The "day will come, when the ſun ſhall ſhine on "none but *free-men*: a day, when man recog- "nizing no other maſter than his reaſon; when "tyrants and their ſlaves, when prieſts, together "with their ſtupid hypocritical agents, will "have no further exiſtence, but in hiſtory, or "on the ſtage." (P. 141.) We ought not here to omit two ſpeeches of Voltaire and Diderot. Voltaire in a moment of phrenzy exclaimed, "I wiſh to ſee the laſt jeſuit ſtrangled with the "entrails of the laſt janſeniſt." And Diderot ſays, "When then ſhall I ſee the laſt King ſtrangled "with the bowels of the laſt prieſt?" (P. 181.)

From

From the above it is evident that Voltaire was the father and founder of the conſpiracy; and that by means of his aſſociates, the impious and anti-monarchical doctrines that prevailed through Europe, were diſſeminated. And we further perceive plainly the den from which theſe miſchievous productions were iſſued; the art with which they were contrived; and the men by whom they were ſpread from the palace to the cottage; by the ſecret ſociety of the hotel D'Holbach, in Paris; by the numerous editions in the country towns; by the hawkers in the country; by D'Alembert's office of inſtruction, and tutors in wealthy families; and by the country ſchool-maſters in the villages, and among the workmen and day-labourers. (p. 185.)

When the conſpiracy was ripe for execution, the ſeveral parties coaleſced, and formed one ſociety, which was denominated *Jacobins*—With what ſavage barbarity they exerciſed their power, and through what oceans of blood they waded, to effect their purpoſe, it is needleſs to relate: and it is but too evident, that they have exerted every poſſible artifice and endeavour, to inculcate their principles in this happy iſland. The writings of T. Paine, which were publiſhed and diſperſed with ſo much art and aſſiduity, are a proof of the fact: but, thanks be to God, the good ſenſe of the People of England, was not deluded by them; and their conduct on the occaſion, when handed down to poſterity, will cauſe future generations to boaſt that they were deſcended from ſuch anceſtors!

It remains then only to *perſevere* in this conduct—to continue vigilant againſt artifice, and firm againſt force! In the true ſpirit of that character, which our brave anceſtors bequeathed to us *unſullied*, our patience and exertions will increaſe with our danger; and *the Plunderers of Europe will then aſſail us in vain.* The perpetual rival of Old England's glory, the bane of her peace, and the inveterate foe to her proſperity, will find her ſtill *Herſelf*;—ſtill faithful to her ſacred truſt;—ſtill conſcious of the bleſſings of Freedom and Religion;—still able and willing to preſerve them from the violence of democrats, and the profanation of atheists!

But this (under Providence) must depend upon Ourſelves.—We must be *united.*—We must be *reſolute.*—Our enemies, we know, are indefatigable, as well as implacable. Twice have they rejected, with the utmoſt inſolence (which the French hitherto never ſhewed us with impunity) the liberal overtures of an equitable peace. And nothing, it is plain, but the *Deſtruction of this envied Iſland.* can ſatisfy their ambition or their malice! They have much, no doubt, to apprehend *at Home*, from a state of peace with other nations. They cannot anſwer the demands of their rapacious ſoldiery; nor hope to reconcile to honeſt industry, thoſe numerous and lawleſs forces which have long been accuſtomed to idleneſs and rapine. Meanwhile, their manufactories have been destroyed, and their commerce is annihilated! But they alſo are impelled by other motives of hostility againſt this nation in particular. They cannot bear to witneſs the triumphant Colours of our Navy—the trophies

of

of Britiſh Valour by ſea and land—the ſteady allegiance, and true patriotiſm of all our military defenders, from the veteran regiment of ſoldiers, to the newest aſſociation of citizens—They cannot bear to witneſs our unbounded means of Commerce—They cannot bear to think *what that Commerce would be*, if they ſhould accede to any fair terms of peace—They cannot bear to contemplate our equal and just laws—our well-formed polity—our excellent eſtabliſhments in Church and State—and all the numberleſs internal bleſſings of a nation, like this—free—loyal—independent!

At the ſame time, they probably perſuade themſelves, that a continuance of the war (with its *unavoidable* effects upon trade) and the unwearied activity and turbulence of ſome deſperate characters within our own iſland, may eventually involve us in diſcontent and diviſion, the *only* chance of their ſucceſs againſt us! Happily, however, they have ſpoken too plainly to leave us in any doubt of theſe motives and theſe views. —More eſpecially of late, they have thrown off all diſguiſe; and as their frauds have been detected and expoſed, their malignant intentions are to be realized by force.—This then is the point to which the contest is now brought; and whatſoever can be dear to Britons, depends upon the iſſue! Hitherto (as the French have ſeen with extreme diſappointment and diſtreſs) this happy and diſtinguiſhed iſland has baffled all their efforts, and is ſtill excepted from the general wreck! An exception great and glorious! O may it be found immortal! Let Engliſhmen remember too, that if they now relax their

ſpirit,

ſpirit, if they now neglect any poſſible reſiſtance, their preſent elevation will only aggravate their fall; their hereditary glory will only add to their diſgrace; and the best hope that can remain to them, will be, that the conquerors, in a *fortunate exceſs of rage*, may aboliſh the *Name* of England, when they ruin her *Independence!*

MY COUNTRYMEN;

Theſe fears are not vain—theſe dangers are not ideal.—It is an event *infallibly certain*, that if we now ſubmit to the advice or the interference of Frenchmen, *or their Friends*, we become the dupes of their perfidy, and the victims of their rapacity! If we once liſten to their fatal offers; if we once allow ourſelves to tamper with the poiſon of their principles, this nation muſt fall, like the reſt, degraded and enſlaved!—"A long Farewell to all "our Greatneſs!"—A long Farewell to Glory—to Liberty—to Chriſtianity!—If examples can inſtruct us, we may read our future fate in the preſent wretched condition of the Dutch! Look at the felicity of that "Fraternal Embrace," which the ſtupid Hollanders were ſo eager to receive! Look at the ill-fated inhabitants of Belgium! Look at the diſmembered and oppreſſed ſtates of Italy! Look at the terrified and diſgraced Spaniards! Look finally, at *the miſerable French people themſelves!* Keep in mind too the character and conduct of their paſt uſurpers, and their preſent tyrants. Remember the late act of thoſe tyrants (in violation of all equity and law, all order, all humanity)—the arreſt and baniſhment of many members of their councils, and many editors of their daily publications; impriſoned and tranſported

ſported as they all were together, without the mere form or ſhadow of a trial, and without any poſſible vindication of their innocence!—Who can overlook in this place, the perfect *perſonal Security* of the pooreſt individual againſt the greateſt or the richeſt in this kingdom—and the ample freedom of the Britiſh Preſs? Look at theſe proceedings.—Keep in mind, I ſay, this *Syſtem* of French Government (for the above ſpecimen is only one outrage out of thouſands)—Let an Engliſhman conſider theſe facts for a ſingle moment, and then let him heſitate if he can!

No: Britons will perceive their duty and their intereſt—They will ariſe as one man—They will ſtruggle with any temporary hardſhips which it may be neceſſary to encounter, in preference to the greater and more laſting evil of a *French Directory*. Be the preſent inconvenience what it may, they will ſee it as it is—the unavoidable effect of a moſt cruel and ſcandalous aggreſſion, on the part of an implacable foe. They will therefore ſtand reſolved, at every poſſible hazard, and by every poſſible exertion, to reſiſt, *eternally*, with Britiſh Fortitude, and with Chriſtian Zeal, thoſe bitter enemies of their name and nation, enemies no leſs of all civilized ſociety; inſatiate ſcourges of the inhabitants of Europe—French Atheiſts—French Anarchiſts—and French Invaders!

ANTI-JACOBIN.

FINIS.

☞ *If the above addreſs ſhould meet with the approbation of the public, a further diſplay of Jacobiniſm will be ſubmitted to their conſideration, extracted from Profeſſor Robinſon's Hiſtory of Free-Maſonry.*